1: Holmberg--60 [3] (1941-42) 1950 Siriono
116, 183, 626, 671

"The legal system by means of which the relations between band members are governed is not an elaborate one. In such a simple society as that of the Siriono, most members of which are united by ties of blood, only a small body of customary law is needed to maintain what order does exist. Moreover, the social norms that prevail are elastic enough to allow for a considerable range of behavior, depending upon the immediate conditions of life. Thus, although one of the important legal norms is that of sharing food within the extended family, such sharing rarely occurs unless the supply of food is abundant. Frequently, in fact, food sharing does not go beyond the nuclear family, even though the quantity of food may be more than adequate to take care of immediate needs. Under such conditions, one may be accused of hoarding food, but the other members of the extended family can do little about it except to go out and look for their own."

1: Holmberg--60 [4] (1941-42), 1950 Siriono
116, 626

"Within this society, the formal agencies of social control are almost entirely lacking. No such thing as a police force exists, and, as we have already seen, chieftainship, although theoretically an office of some power and distinction, is actually relatively unimportant as a means of controlling behavior. A chief does not interfere in the disputes of others, and when involved in disputes of his own, others pay little attention to them. Sorcery, moreover, is almost unknown as a means of social control. The handling of one's affairs is thus largely an individual matter; everyone is expected to stand up for his own rights and to fulfill his own obligations."

1: Holmberg--60 [5] (1941-42) 1950 Siriono
116, 626, 671, 578

"In spite of the extreme individualism of the Siriono in this respect, there are, nevertheless, certain incentives to conform to the legal norms that do exist. If, for instance, a person does share food with a kinsman, he has the right to expect some in return, and if a man does occasionally share his wife with a brother, he has the right occasionally to share that brother's wive. Reciprocity, however, is almost always forced, and is sometimes even hostile. One usually has to demand something in return for that which one has reluctantly given. Indeed, sharing rarely occurs without a certain amount of mutual distrust and misunderstanding; a person always feels that it is he who is being taken advantage of. Nevertheless, this type of forced reciprocity does seem to be one of the principal rewards of conformity."

1: Holmberg--61 [2] (1941-42) 1950 Siriono
116, 626, 684, 837

"The absence of rigidity in standards of morality makes for relatively few offenses in the realm of sex. Such crimes as incest and rape are rare. When they do occur, they are believed to be followed by an automatic supernatural sanction; the offender becomes sick or dies. Adultery, on the other hand, is common, and if committed discreetly frequently goes unpunished. If adultery occurs too often, however, an irate husband casts out his wife and she becomes subject to public ridicule. She is accused of being ečimbási, i.e., of having too strong sex desires."

1: Holmberg--61 [3] (1941-42) 1950 Siriono
116, 626, 685, 887

"Theft is unknown, except in the realm of food. Even the stealing of food rarely occurs because the conditions giving rise to the crime seldom exist: food is not plentiful, and one's immediate supply is hastily eaten. Some theft of food takes place at night, especially by the aged, but in instances of this kind the guilty parties receive no other punishment than that of being publicly accused of the crime, which they always emphatically deny."

1: Holmberg--61 [5] (1941-42) 1950 Sirionó
116, 626

"Generally speaking, it would seem that the maintenance of law and order rests largely on the principal of reciprocity (however forced), the fear of supernatural sanctions and retaliation, and the desire for public approval."

1: Holmberg--62 [3] (1941-42) 1950 Siriono
116, 152, 527, 578, 273, 626

"Drinking feasts are occasions on which much latent antagonism and aggression are expressed between men. At these feasts men openly air their complaints, whether these have to do with food, with sex, or with any other subject of contention. The disputes are settled by wrestling matches, and are usually forgotten after the period of drunkenness is over. It is interesting to note that aggression at drinking feasts is limited to wrestling matches; any other type of fighting is frowned upon and is usually stopped by non-participant men and women. On one occasion Eantándu, when drunk, struck an opponent with his fists. Everyone began to clamor that he was fighting unfairly, 'like a white man.' He stopped immediately."

1: Holmberg--86 [4] (1941-42) 1950 Siriono
116, 626, 754

"Sorcery and witchcraft seem to be almost negligible as causes of disease. I never heard of a single instance in which individuals were accused of employing such methods to injure fellow tribesmen. I was told, however, that threats of sorcery are not unknown as a means of keeping people in line. If a man has an enemy who has been causing him trouble, for instance, he may say to him, 'Watch out, or I will take you with me when I die.' But such admonitions are rarely used, however effective they may be as a means of deterring people from harming others."

2: Holmberg--188 [2] (1941-42) 1946 Siriono
116, 626, 835

"Violations of incest taboos are believed to be punished by the supernatural sanction of sickness and death. However, I never heard of a case of incest occurring among the Siriono, even in mythology. The reason for this probably lies in the fact that the sex drive is rarely frustrated to such an extent that one is tempted to commit incest."